

M2251

IV Westtown

Lunch/Barn

Saturday May 5, 1973

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SATURDAY MUSIC

MR. NYLAND: It looks like a big family tonight. Should we ascribe that to the Bostonians? It's nice to see you all.

During May we're going to concentrate on Work. Then in June I can probably have a little vacation. It has to be like that from now on - off and on. It has to be application, real concentration; then a certain period of let-up in which you contemplate, so that you become used to the idea that Work, in the first place, cannot be applied all the time; in the second place, that you have a realization of what you really are. Much later Work becomes part of you; then there is really not an effort. There is then a certain state, a determination in which one then must judge about how to use energy for the maintenance of the machinery of oneself, and to prevent at that time, leakages, certain things which creak or squeak too much or looking out for the over-use of energy for certain purposes where different forms of energy can be used.

We always talk about application; and of course it is quite essential to understand that. It's quite unusual, you might say. If you take ALL AND EVERYTHING as a book of stories, like many times we have read stories, there is usually not a reason for applying what you read. It is an enjoyment, very much like a philosophy of someone like Schopenhauer; or whenever you are

interested in art and you hear Caesar Franck or some music of that kind - you don't apply it. At most I think you become stimulated; or it might even create some form of hero-worship; or a wish for imitation.. But many times it is just a description, like folklore, where you don't know really what the symbolism means. And ALL AND EVERYTHING is very much more like a handbook: how to do things, how to help yourself, how to be able to develop. It is a book of prescriptions, not very clear. You have to hunt a little bit before you start to realize what is at stake, and then from that you still have to learn how to apply. But it's a good thing that we call it an application, because it means it cannot stay in your head only and not even in your feeling. Something has to be done with what is being fed, and when it is nourishment, that what is the knowledge or the feeling and the accumulation of certain emotional data are converted into an experience by means of a body where that kind of knowledge is applied, and then forms an understanding on the level of your being.

Gurdjieff really doesn't say it in the First Series. All he wishes to say is to tell that certain things are not quite right and that something really, by implication, ought to be done. And one can read it for a long time, also one could be in association with Gurdjieff for a long time without realizing that he is talking to something within oneself which is not really one's head or one's feeling. And many times I think, in the beginning one is misled because one is affected intellectually or emotionally without realizing that it has a deeper meaning of an application. But when you start looking for that and then start to realize that the application has to take place from the point where you are, that then it is necessary to understand really what one is; and for that ALL AND EVERYTHING is a very good bible, because in that you can learn about humanity, or yourself. And for that reason of course it is good that it exists. But also, it is necessary that one knows what to do in order to start building; and ALL AND EVERYTHING becomes then more and more a foundation on which you can build. When it is applied, it has to mean first

that one finds out what one is oneself as a possible foundation; and for that you have to base it on truthful information which is no further questioned. And that is the real reason why Gurdjieff wrote the First Series: to undo prejudices and ideas you might have and to substitute for it real truth, but you have to hunt for that because it is not written as specified so easily. It is hidden in the long sentences and it is hidden when one wants to have that what is being written penetrate within oneself, that then within oneself the conversion process will give you more insight into what ought to be done, when it is based on the reality of seeing what actually is. And in that sense ALL AND EVERYTHING becomes a gift because it is then, as it were, indicated by that what you receive that something else must be done with that kind of a gift. And to say it simply, it has to be eaten. It is a form of food which is put in a certain way, and it is not just stuck in your mouth. You have to swallow it; it has to be digested. It has to be understood what is the nourishment. It has to be extracted. Your efforts for wanting to extract is really what we call Work on oneself. So that then this kind of a knowledge, being taken in and affecting one's mind and, of course, willing-- also wants to affect your feeling, it would supply a force within yourself with which you start to see what is now necessary for me to do with this, and how can I apply it. And the application has to be in daily life. That is, I've said many times, the advantage of a knowledge which can be applied when one lives one's ordinary life. So that then this factory, which is always with you, can supply part of the raw material, which is necessary for an understanding of oneself of how to become. And that the tools to be used in this application of being a handyman around your body, that then because of that proper use of such tools that what is you will change into a different kind of a building. That is really not an improvement. It is more and more something that is adaptable to a possibility of living in a different kind of a world, and in which then the world in which one wishes to live becomes more and more essential. And we call it an inner life which comes to the foreground,

and then can, in addition to that what already exists as an ordinary world, still have its say of how an ordinary world should conform to the necessity of a man who wants to be free and grow and understand his own life.

You see, we try that. We try to say time and time again: don't forget Work. Try to remember yourself. We put little reminders in the way. The other day, I suggested something to a group on the West coast. I said, "You want to talk about Work. Whenever you have a meeting, you want to relate what you have done about making attempts to Work on yourself. And usually it is of some event that may have happened during the week in which you then recall, and you simply describe that, of how you were and what happened; and whatever was the result of that kind of Work and application." So I said, "Here you are in a group, and you are now breathing and sitting and looking at each other and talking, and all of you are alive. And therefore if Work has to be applied in daily life, a meeting is simply a certain circumstance in which daily life is apparent, although it may be in a certain form of curiosity or interest in talking about Work. Now if it is possible that when you are alive and when Work should be applied, then why don't you apply it in that meeting? Because you are alive enough and you want to talk about Work and you want to talk about the application." So I said, "The first speaker simply talks about whatever he wishes to talk. During that time, the whole group, as it were, Works on themselves; that is, they try to remember Work while they are listening. And they observe themselves as they keep on breathing, as they sit, as they make movements, as they are, of course, listening. But whatever it is, they remain alive during that short period, so that then the second speaker relates what he has experienced the four or five minutes before, while he was listening to the first speaker, what has happened to his attempts to wake up. All during the time that the second speaker is speaking, the group is again Working on themselves. So that the third speaker talks about his attempt while the second speaker was talking. And so, the fourth speaker

talks about his attempts he made when he was listening to the third speaker. And so it goes on. And so during the whole meeting each person talks about his own experiences of making attempts while he was listening to the preceding man who happened to talk. And during the whole meeting, there is Work going on and descriptions of such Work attempts and whatever is addition to their knowledge of themselves.

I think it worked out quite well according to what I heard. And it brought forth exactly a realization: we say so glibly that we want to apply Work. And then we say when we meet, also when we discuss certain things in a small meeting, that I have made a Work attempt. The memory is not entirely clear, but one makes an attempt even to describe it. And in the description it is not so easily remembered, and sometimes you introduce certain elements which were not there at the time when you actually made the attempt. And perhaps you violate a little bit of the truth for the sake of being able to talk about it to others. So, in order to bring it a little closer to the actuality of the existence when one speaks, when just about five minutes ago one did make that attempt in the presence of others, and under the assumption that everyone was making that kind of an attempt - because it was supposed to be that kind of a meeting of a Group I, one comes very close to a reality of a level of the meeting as a whole; and Work is never away from them, and you might say is constantly discussed and it remains with them as the meeting proceeds. And at the end, one knows that one has made really an attempt, and it has given additional knowledge because one has seen how little one really knows about Work; or rather how difficult it is to apply it if one has the knowledge; and how difficult it is to make it stick in an unconscious state; and how one, when one wants to speak or even prepares for what you want to say, and at the same time trying to listen to someone else talking about Work and his experiences, that you remain many times so completely unconscious that you really have no energy and no, at times even, no wish to Work on yourself

because you are engaged in something of ordinary life, even if that ordinary life has to do with a description of Work itself.

I mention this because here we are and here we have the same chance. And here you can if you wish, at times, become aware; and here you can for yourself make attempts whenever there is now a possibility that you happen to think or feel about Work, and you can test yourself a little bit throughout a meeting in the application of things we have talked about ad infinitum, from beginning to end; I would say, almost endlessly. And still we are so small, or we are so undeveloped, or our inner life is still so hidden; or our essential qualities are so completely covered up with ordinary superficial forms of behavior. Even if there is seriousness and even if there is a wish for truth, you lose the thread of consciousness and it ends up by just a few little bits of specks of light in, let's say, relating that what has happened over the last ten minutes. And, of course, it is necessary to realize in the first place how difficult it is; but also it can encourage one to say if I am really that unconscious, why do I exist on this Earth? Because if that seems to be the common occurrence of people like us who profess to be interested in Work, that even among us it is so difficult to hold on to that what we claim to be the dexterity we strive for - and which we call sometimes, 'the Only Way', that it would give us really, if we could do it, an ability to be able to live our essential life in the midst of superficiality and in connection with other people who are in our terminology, unconscious.

You see the difficulties we must know very well, otherwise you think that there is already a possibility of reaching an aim. We don't reach it. We will get closer. It will become clearer to us.

If an aim is God, if an aim is fusion, the possibility of that oneness is the future, it is very far off and I would say it will not be reached on this Earth. Because a man, when he lives on this Earth and he keeps on

breathing, must pay attention to his body; and as long as he has to pay attention to it, that form of energy becomes subjective. It is extremely difficult to look at something that is completely subjective from that standpoint of 'I', which then we say ought to be entirely objective. But even Messengers from Above reach this Earth and are born and live for a certain number of years, and they are still growing. That is, they belong to certain groups of people, maybe being taught over a certain length of time. It took a long time for Buddha. It took a long time for Jesus Christ - thirty years; perhaps with the Essenes, maybe in Egypt. But before he started to teach, he was thirty. Then, in three years, a concentrated effort of the results of what he had reached. And He was still on Earth, and He still remained that kind of a mediator until Ascension Day. Then He could leave. Then His task was fulfilled. But He had to prepare for the task in order to fulfill it. It even included, according to the stories, His death on a cross.

And so, don't let's jump to conclusions that we will be able, as a man on this Earth, to become conscious and conscientious. Because, as we explain it many times, a man can develop on this Earth his Kesdjanian body, meaning by that the SOL LA SI of that octave. He can also develop the beginning of his Soul. He will need another kind of a state to be able to develop the SOL LA SI of his Soul body. And the Enneagram indicates that, because that belongs to a different cycle. It belongs to cosmic consciousness. And so, what we can hope to accomplish as long as we keep on living on this Earth, is to realize more and more such a difficulty of trying to become even a little bit conscious and conscientious, so that we then start to look for all kinds of possibilities which should help us and remind us. That is why we have a Barn to remind us.

You see, we have moved now the printing plant away from it. The Barn gradually will start to look like it ought to be; that is, a quiet place. I would like in place of the printing plant to have a library - a library based

on an honor system - a library where people can really sit and read and think and not be disturbed. I've talked many times about the Socrates School, of that what really should be among us. When the Barn is there and one comes to it, that then the atmosphere is felt; and that then as it were, you calm down, you relax, and you don't introduce the outside world. You introduce your inner life and you walk with that and you manifest that. There is no yelling at the Barn. There is just attention to be paid to yourself in behaving in a good way - not with a holy face and not with that what looks to be very attentive objectively, or that what is as a Christian would want to become in the presence of the Lord. All of that is not necessary. Just be an ordinary normal human being with consideration, with understanding of other people, of seeing them also as striving.

It will change a little bit more because we will take the weaving also away. We will take the jewelry out of there also. So that there will be nothing else but food. In one section of the Barn, mostly upstairs, food of a spiritual nature inspired by the building itself. Downstairs, food for ordinary existence - food necessary through the office to be sent out and to help others somewhere in different parts of the country, but in any event, no particular activities there. For that we have Amity. We concentrate with activities there. In the Barn we have meetings and we have movements, and I hope in time also music. We are working on that to see that we have all three; that we have ALL AND EVERYTHING that we can read it; that we have some transcriptions you can listen to.

I would like this month to concentrate as much as I can on trying to publish a little bit more of Firefly so as to distribute it. I would like also to introduce what I call the music of Gurdjieff as played by some of us. I would like to take the music as published in printed form to be played by some who can play, who are musical enough, who understand Work, who know enough about Gurdjieff to understand what the way should be to play such

music. You might say, in order to become independent of DeHartman, but to see if that what is music can affect one in such a way that when it is given - and, after all, it is published for that purpose, so that we can use it - that then if we could record it, it can be made available to whoever wishes. It is not a commercial undertaking. I would like to give it away at cost so that there is no profit - only profit for those who wish to listen, and within the means, I would say, of copyright so that we cannot be accused of all that we wish to profit by something that does not belong to us. It has been published and became property of public domain. By mentioning that fact, that it is played by one of us and from copyrighted material, we will avoid all kind of difficulties of being criticized for what we are doing.

The activities are our physical attempts. Gurdjieff taught us movements. That we do at the Barn; that we do with the music which belongs to it. We have to organize more for that. We'll talk about that some time. Our form of physical application is activity. Any form of activity that we can think of in which there is a chance that we can Work. And that that constantly should be kept in mind, that for that reason we really want to Work in this kind of an atmosphere, and with the Barn as a center of reminding ourselves of the aim of our lives. Although that what is the concentration of activity may be within the CBA office in Amity, we always should remember why we have activities of this kind - and there are many and much of it at the present time is still misunderstood. That's our fault because we don't remind each other. We don't live with each other to see what can be done for each other in relation to an activity which exists and where perhaps there is some help needed. I will talk more about that on Monday evening because I think we fail. Instead we have a great deal of talk-talk about it and sometimes too much complaints.

I would like people to understand each other more. I would like to see for each other that that belongs to an aim of us, that in accordance

with what we try to do with our talents in ordinary life and in many times an unconscious state, that there is a certain cachet that belongs to that, which lifts it up above what is taking place in ordinary life. And that although we are in contact with the ordinary world and of course have to meet the difficult conditions as they are given to us by the outside world that, within us, we are reminded in our own activity that we are doing it for a very definite purpose for Work on oneself, as it were to test us - ourselves - out, to know what is needed for oneself to be able to remain controlled, to remain attentive, to eliminate selfishness, to eliminate walking over each other, to eliminate interference and competition which is harmful, to understand what is the aim that we want to do that, of course, also to earn money and earn a living because it is part of the outside world. But that we refer within oneself constantly to that what should be there within, essentially and correct and truthful.

We will talk more and more about such things because I do believe it is necessary to be reminded, and on Mondays we do talk more and more about such things. And we do talk also for the physical activities over a weekend on a Thursday. Also there we must learn to work together. We must gradually become responsible. We must gradually start to understand that, when one is confronted with Work, and when one has already a little bit of that kind of food eaten and has digested it, that in direct relation to that, in direct proportion to that what is understanding, there is a responsibility for those who do not know as yet. And we forget many times that we, as responsible people, should become examples of behavior for others who may even look up to oneself - to us, to some of us. So that we must become familiar with the influence of Work on oneself, to see what takes place when one wants to learn how to become observant, how to be impartial, how to learn this whole question of simultaneity, of timelessness, how it is necessary in one's behavior at the Barn, or in any activity, or in ordinary life wherever you may be, that

you become as it were proud of being an example, or reminding yourself constantly that that is a certain kind of pressure under which you happen to live. That when you become irritable, when you are obnoxious, when you are dumb, when you are ignorant, when you're not truthful, that you admit it. And to see yourself when that kind of a thought comes to you - look at me - and you see yourself as I say, five minutes before, how you were. And that then maybe you want to take in what you were and you don't like it. Sometimes even you feel ashamed because you wished you hadn't been that way; and you should have watched your words a little bit, and you should not have been stupid or unintelligent. And it happens to all of us. We know that. And when it does happen, what do you do? Will you face it? Will you try, as it were, to do it again? Will you be able to remember yourself then, when you have seen what you were, and then again keep on living? And then at that time accept yourself as you are for whatever you are even if you cannot accept for what you were? So that gradually, there is much more of Work mixed with your particular unconscious states.

And that, I say, is the application of one's Work: to discover constantly what we have been and to try to shorten that period between that kind of knowledge in ordinary life and the actual fact happening, making it so that when the fact happens instantaneously there is a realization and an admission: this is me. That is simultaneity. That is when time stands still for one. That is when the associations in the mind do not function any longer, not for that moment, and the maintenance of a level of being which is completely different from one's ordinary life. It is so necessary to see how this kind of a condition and this kind of a wish of being really could become much more effective in the life of a man. Because then he is open to what is taking place around him and he can profit by any kind of an event which affects him, provided he can have for himself the proper attitude of a wishing to receive and digest; or to take and to admit that

that is a fact and to pray for the truthful understanding of that what is taking place - including the reaction on himself, including the total effect of what he is then as a result of such an impression which affects him and is taken in, in an unconscious state. That he then learns how to digest what is given and extracts at the moment of perception when he receives it, to extract from it then and there that what is right, and eliminate then and there what is not right and he doesn't wish for the development of his life.

Gradually I hope we can learn that. I hope that we can help each other in that sense, that we are not afraid, that we want to face such facts, that we want to be able to raise the level of one's being, that we then want to understand what is possible when the level is really higher. What are the possibilities of a penetration of sensitivity, of becoming that kind of a sensitive to influences which now exist and are not noticed by us, but which we could notice and digest and absorb if we were in the right state of receptivity. That we should try to become unprejudiced; that we should try to remain open for that what exists and is unknown; and the openness wishing then to that what could become known, gradually to let it enter in order to give the full benefit of what is contained in such influences to be extracted by us for the purpose of profiting - profiting for the reason of wishing to grow, and to give that what is now potential a chance to become actual.

This is really the reason why we want to have this kind of a group: to be reminded throughout all kind of different ways of how to live and how not to live, how to Work and how not to Work, how to have relations with each other, how to behave toward each other, how to acknowledge other people for whatever they try to do, and to appreciate sufficiently one's own attempts regarding that; to be able to overcome difficulties which are in the way and which may be caused by a variety of different influences already received long ago or perhaps which are included in the Karma of a person.

But I wished more and more that we could be open to all kind of influences and then knowing what to take and knowing how to digest, and not to take in what is useless already, by trying to tell to oneself this is right for me in relation to my aim, and this I don't want any longer because it has outlived its usefulness. This is how one should grow up. This is how one should become an older person. This is how one gradually should receive wisdom from Above. This is how gradually, because of that, a person can be lifted up to a higher level of understanding.

All right.

(SIDE TWO)

And so I said, could we try to make the month of May a concentrated month of effort? If you can agree, if you really could wish for it, if there could be among us a certain level of that kind of understanding and, in seeing each other as you have to live your daily life, to be reminded to see what one can do, for oneself, for each other. Then, if you have that honestly in mind, how would you start your day? How would you wake up physically? How would you remember your sleep? Because that is very important.

We've talked many times about the sleep condition, comparing it to half-way sleep, half-awake, comparing it to self-consciousness; also comparing it to cosmic-consciousness, as if that what is a sleeping state is the beginning, and it ends up with cosmic-consciousness as Number Four. At the time, talking about man being in a half-awake, half-asleep state, the attempt should be made to reach self-consciousness which is, as it were, a reaching towards-- in a direction towards the outside, away from this Earth, looking at the planets and the Sun, and seeing the Sun as a consciousness, a real self-consciousness which belongs to man as he lives in his own solar system and which, after the Sun - our Sun, our little system 'Ors' - has been understood, that then he might be ready to go over into a cosmic-conscious form. During this time that he reaches out towards

that what is outside of him, the idea is to be away from this Earth and to lose gradually the influence of that kind of gravitation. But we've said that it is necessary for a man to develop his three centers into three full-grown bodies; and that only when the three centers have been--have become full-grown, that there would be a possibility of joining, provided they are first separated from each other. And that the ideal state for a man wishing to reach self-consciousness is to understand first how each center should start to function independently of another, and no interference of one or the other on the third, or whichever it is that would be affected.. And then sometimes I have compared it with a state of sleep - physical sleep - in which the three centers are resting, and then indicate a certain state of the body itself or the being even, of how it ought to be when it is wished for oneself to become self-conscious. So that from the standpoint of stating that I am now in a state of half-awake - in between this physical sleep and that what might become self-consciousness - I have to see that as keeping a balance where I am now, on the surface of this Earth, wishing for that what is outside of this Earth and being balanced by that what is within oneself as the development of essential being. And on that basis I can understand two directions belonging together as giving balance within myself and creating then a certain condition of poisedness.

So that then this question of physical sleep becomes very important for one, since it is within my domain much more than it is to be able to live on the planets or even in the rest of the solar system. That, to some extent, remains imagination. But when I consider my physical sleep, and that what is within myself as essence, and even if I say that that goes away from the surface of my Earth which is my body, that then there is the possibility of such study of that what takes place within myself when I start to Work on myself, that then I will be able to understand far better what is going to take place when I leave this Earth and my body stays here,

and that what is me continues to exist somewhere. It is exactly that why this physical sleep becomes important, indicating certain conditions which then, to be projected outside of myself, are indications of what actually will happen when I die.

For some time, the emphasis of that will remain on the formation of a Kesdjanian body which sometimes is called 'astral'. And that kind of a description of what can take place for a man, when he is alive on this Earth, is indicated by the potentialities which exist when he is in physical sleep. And because of that it is important to understand what may be the reasons why that kind of information is given to us in that way, then only to understand how it might be when either we die and go up to a level which we call 'planetary', or while we are on this Earth we are affected by influences which come from that realm. I don't want to go into more detail about it but it is an indication that one has to see the totality of oneself as a necessity for relaxing which one is resting in physical sleep and then reaches a condition which one wants to create artificially, by means of Work on oneself, when one is in ordinary existence and then wishes to become self-conscious.

It is really a very beautiful thing to see the totality of all things, and to be reminded that ALL AND EVERYTHING is in one book. Because that is the creation of a man, like Gurdjieff was, who then tells everything that there is to be known and can be known in such a way, preparing a person wishing to understand of what can come to him then as further understanding when such knowledge comes from realms which are not of this Earth. We talk many times about heaven. We talk about the possibility of heaven on Earth. We even go further, wishing heaven to be within. And what else can we mean then only that that what we are on this Earth should be affected by qualities, heavenly in their nature. When Gurdjieff talks about, I mentioned it, Gornahoor Harharkh, talking about Saturn, talking about ships - planetary

ships, Occasion - whatever may be the name - Archangel Algamatant, the mountain-pass in which information was given by means of certain currents which came from Archangels and given to a human being like Beelzebub because he had fulfilled his task on this Earth, then being allowed to leave or to return to Karatas. The indications in ALL AND EVERYTHING include all kind of statements about the possibilities of certain things existing which we do not perceive with our ordinary eyes, and where the implication is that when one has an 'I', then many things will be added unto one, including that what is the result of a study or an application on the road towards objectivity, to enable a person then to prepare himself more and more with certainty of how to meet his death, what he can expect, and in the later part of his life perhaps even can become extra-sensory perceptive about such possibilities. That I feel, you see, one should consider not theoretical. One should consider it time and time again in working with people because there we are, by the grace of God. We are what we are now. We see others. But what we should see constantly is life of other people as behavior forms - not the form - gradually understanding that the form does not matter so much anymore. But in the beginning, knowing that the form is necessary in order for us to reach the wisdom of life itself.

Therefore do not take in too much of what comes from Above until you are fully prepared of placing it in a surrounding which you have made for yourself, as if when you wish heaven you make a mansion, that is, a building in the heaven which comes to Earth in the preparation of that what we call Kesdjanian body within yourself; so that then that could become the dwelling place for further information coming direct from the Lord or from any level of being which is higher than where we are and where there are certain entities able to give information about such conditions. It should lead to an understanding within oneself but constantly based on what I call preparation of oneself to be able to receive. For me, such preparation is always Work

on oneself because I do not see any other way, since God is not going to give that on a golden platter simply because I happen to ask for it a little bit. It means I have to pay in some way or other very dearly, in some way through suffering, through the different things that I have to live through, in order to come to a conclusion which is clear. This is now reached. Now I must know what to do and I should now leave that what has been of service to me. And I must now continue and go in a certain direction perhaps based on what I have received but nevertheless open to the possibility of what we call a new world - what, if course, is a renaissance for oneself, what is really a vita nova. That is Work because the new world will be opened and will start to function on the basis of the understanding of oneself: the way one is as a human being, living unconsciously, and of course limited by the ideas of unconsciousness even if one wants to express it in terminology of 'I wish this and I wish that'. Then, after all, what is it that I know about myself that I should even wish for? Or that I can say to myself, 'this must be it because I think so'? It is always the question, 'Where is the Lord to tell me what His Will is?' And for me, the Lord is right next door on the level of the planets. He is for me when 'I' is created and 'I' can be present to me in my manifestations, then at times reminding me, 'Look at yourself. See what you are. See what it is that perhaps you do not as yet understand. See if you have given enough attention to that what was given. See if your talents have been used correctly. And above all, watch your energy to be used for purposes which belong to the level of being you wish to reach.'

To whatever extent you now can prepare for your future, use that what is information of the past but purified by the light of objectivity. And maybe in such a way we can Work and learn more understanding. And I hope that during the month of May, we can be reminded many many times.

I hope Gurdjieff can help us. So drink to his memory.

SUNDAY LUNCH

MR. NYLAND: It's always interesting to think about what will I say after a meeting like last night and we have a little bit left on the cassette. Should I continue in the same kind of a train of thought or should it be a different kind, more applicable to this afternoon or a Sunday, or what kind of a subject? Of course, if I don't know the subject, I can always say, "Well, there are birthdays. We can always talk about that."

And of course, we can. There are enough birthdays around, and several even cannot sit at the table because they happen to be during the week, and then there we are with two on this day. So of course I cannot do otherwise then have them be here. Then, talking to them, what is it for you? You can remember your own birthday. Of course you might say that is cheap. There should be at the present time, in anything that we do say, something for everybody at any one time. It is not so much of what is being said. It is only a reminder for yourself which starts then within yourself a desire to see if anything that is being said, anything that is given to you in any kind of condition, can appeal to you and which you then wish to use for yourself. There should be a hunger within you. There should be a realization of something that ought to be fed as often as you can. It should be a constant hunger which practically cannot be stilled by anything from the outside world; then only, when you take it in and convert it, that then it can give you food for yourself and your wish to grow. And it is mostly this desire of wanting to grow up, wanting to meet the conditions which are most conducive for that kind of a growth, and realizing the necessity of having to grow up, which of course places the accent completely on that what is the other side of a man's life on Earth. Just to understand his living here and to fulfill the requirements of Mother Nature; and to live his life until he dies, and whatever he does during that particular period, always will remain personalized, it will remain subjective; it will remain that what is necessary to be satisfied for himself

if he can. And in any event that it will be satisfaction to Mother Nature for the maintenance of this Earth. And in that respect, all of us are quite equal.

But then the other side of oneself, one's inner life, of what gives a person the possibility of wanting to get away from all of this and have freedom. And what is his desire then and the necessity of seeing that he has to do something which is twofold: the satisfaction first of his ordinary existence and to satisfy what are the requirements by law, which are necessary for the maintenance of the Earth as a whole, for the maintenance of himself, for all kind of relationships which do exist and must exist between us. But within this desire that should be there for wanting to grow up, to wish more understanding, to have a contact with a world which is not as yet of this Earth but every once in a while becomes noticed by oneself, or an intuition which then exists of knowing that something must exist logically and that one wishes to come in contact with it in order to profit by the contact of that kind, so that then food can be given to one for the growth of oneself. And that is what I mean, that whatever we talk about, whatever can remind you of Work on yourself, whatever there is in any reference to Gurdjieff, in any reference to ALL AND EVERYTHING, and in any reference to your ordinary life; the dissatisfaction which should exist of not wanting to continue with an unconscious state, and to realize that, in trying to undo that unconsciousness, you are up against all kinds of unconscious forms of behavior, all kind of prejudices, all kind of ways by which you have been educated, and all kind of forms of rationalization processes. That, of course, is the fight. That is also the desire to understand. That is the wish that one should have in order to see what is what with oneself. And then, based on that what one is and wherever one can start and whatever then is available for oneself, that you then start to take from around you, from other people, from conditions, from any kind of a circumstance, from any kind of an

impression that you do receive, that you extract from it something of that kind of, I call it sometimes, elixir - that what is the source of all life which is in each impression you receive, and which exists all around you in any kind of a form of aliveness as a form, or as a form only without life, still existing for the purpose of reminding you of the possibility of growth.

How far that extends, this question of aliveness within any kind of a form, is very difficult to determine, because it does not stop just at the point where a thing starts to move. It is breathing. We talked some time ago about plants: what it is that they are reacting to and what is life in them. But going further, you might say, even down the scale as far as dimensions of certain forms, certain concentrations are concerned. If one takes the three centers away, what is inanimate earth, inanimate objects - without a life, as we see it, without then even able to breathe? But does it exist in the molecules? Does it exist in relationships where molecules are kept together because of forces? Does it exist in the electronic constitution or that what is the arrangement for oneself? And then totally together as that what exists in forms of nature, which gives you aesthetic value and exhilaration and that what is exciting for one. Is it a form of life at a lower level? Or is it something that we cannot see and only can feel? And we are quite limited in knowing what is really what. And for the time being, one should take every possibility of whatever it is. I say many times, looking at this Barn, what is it that can give to you the desire to wish to Work? What is it that you can actually extract from just looking at the way these beams and the two by sixes are joined together, or the height, or the proportion, or the relationships of different things that do exist in an edifice of this kind?

What is it that one sees in other people? Even if they are behaving in their own way, what can help you? And all the time to have in mind,

I want food. I want something to satisfy my thirst. I want to find out what it is that I can extract from this Earth and which is given to me for some reason or other, including that what I am, with my body, with the different attributes I have, with the different forms of life even, with which I am capable to do certain things. What is it that I want to extract from it to the greatest extent? That, you might say, is like being reminded of your own life in your wish. How much wish is there among us? How can you, looking at each other, be reminded of your wish for yourself to grow? How can it be made real to you when naturally it is not real because you grow, you might say, logically in accordance with the laws that do exist and would help you in your growth - Laws of Great Nature. To what extent can you create conditions which are similar to the Great Natural laws, to sometimes what we call heaven on Earth? How can you create such conditions that logically you will then grow into it and want to respond to them? What kind of food can you create for yourself to remind you of that kind of a wish? You see, that is what Gurdjieff really means by the creation of an 'I'. That is the creation of a condition in the presence of which you are reminded and that, having that there constantly because of your wish for that to exist, logically you will grow because of such a presence. If it is maintained by your wish, you can leave the rest to 'I' telling you, helping you, creating conditions for you, to which you then logically will respond because of the laws of Great Nature which belong to the existence of 'I'.

It is a question of the purity of that 'I', the question of creating that kind of atmosphere which belongs not to this Earth but which is free, which belongs to your inner life; which can be created from you if you wish, when you emphasize the necessity of the growth of your inner life as against that what is ordinary satisfaction of what you are simply in relation to each other. That that what should be stimulated with each person is his sensitivity; his wish to have intuition talk to him; his wish

to see that that what is an atmosphere of a certain kind, trying to determine the kind of atmosphere which is conducive and which is right, and then to wish that to speak to you; and to let you respond to it and be open to wish to follow whatever may be the indication. That, I would say, is your conscience. That will tell you at that time that you ought to Work, that you must correspond to that what is given: that what is given from God down onto this Earth, whatever is given in any kind of a form of a Messenger, including little molecules and atoms which are circling around the nucleus.

This kind of sensitivity - we fail many times. We are too crude. We're not sensitive enough to oneself even. We're not even sensitive too much to someone else; and usually if we are a little over-sensitive, as we call it, we become very jealous. We then receive certain information which we have to digest, and always we make distinctions and comparisons and we really cannot live that way because we are so involved in what we think we ought to have and ought to be given to us; and as soon as there is something that is given to someone else, you feel that you are slighted and that somehow or other something wrong is done to you. One must get over that in order to become sensitive in the real sense of the word. Sensitivity for the wish for yourself to grow, to stay within your own domain, to consider that what you are, and consider it without having to express it to the outside world. You don't have to appear better than what you are. Within you, you make decisions. Within you, within yourself, you live. In that way the relationship is not through the form of what you are, but in that what is essential essence within yourself as life. That is where the contact is with the totality. I call that - totality of infinity.

You can have all of that this afternoon. You can remember it. You can have all of that during a whole year of your birthday. Every day remembering that was the day. Every day having a new birthday, a new waking up, a new acceptance, and a new wish for further growth based on the

foundation of that kind of understanding. Try this afternoon. Try to remember in the midst of whatever you are doing. Stand still. Come to yourself. I said the other day, do it every hour. I say now do it every five minutes. Do it for a little while. Do it for some time. Do not always work physically and forget yourself. Take the time off during this afternoon even to the extent that someone would say, "Look how lazy he is."

If you Work, your conscience will allow you to tell you then that you are Working in the vineyard of the Lord instead of working here at the Bam. Make it something of Great Nature this afternoon.

Maybe Gurdjieff can remind you when you wish to have him enter into your heart.

So, to Gurdjieff. To birthdays in general. To our fate, To the requirements of that part of oneself which could become eternal. To Gurdjieff.

And now we break the habit we had for a little while, that after a lunch like this, that I would play. I've asked Peter to play. I would like to change every once in a while of course such habits because they become too monotonous. At the same time, it would be very useful for Peter. It will be good for us. It will perhaps give an impression of Gurdjieff music and also if it can be utilized in connection with what I said last night, we will see what use that can be - not only for you at the present time now but maybe in the future.

So, Peter, don't be too bashful.

END TAPE

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